

The Converted Catholic

BISHOP MANUEL FERRANDO, D.D., Editor and Publisher

"When thou art converted, strengthen thy brethren."—Luke 22: 32.

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EDITORIAL NOTES

"For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil, and do good; let him seek peace and ensue it.

"For the eyes of the Lord are over the righteous, and His ears are open unto their prayers: but the face of the Lord is against them that do evil."—1 Peter 3: 10, 11, 12.

Bossuet says, "In the midst of our errors we do not need a philosopher to dispute, but a God to direct us in the investigation of truth."

God has provided for this need in His Word. We cannot open it without being amazed at the clearness of its directions, and at the same time at our ignorance of and failure to follow its principles.

What a paradise this earth would be if we could but put into practise in all of life's different phases the simple rules laid down for us by Christ and His apostles! Yet how far short even the best fall of accomplishing this!

The reason is no other than that given by our beloved brother, Rev. D. M. Stearns, in one of his helpful Bible classes, namely, that while we may read the Bible we often fail to assimilate its teachings. We do not read it as a personal message from our loving Father, and we do not prayerfully consider it and apply it to our own lives.

We are commanded to pray "without ceasing," and yet we are tempted to think that if we begin and close our day with a short prayer and hasty reading we have done all that is required of us. And we are blind to the fact that if we

have no personal experience of our God we are as far away from Him as the atheist, notwithstanding our professions and creeds.

Referring to the truth presented in the passage before us, the power of that "little member," the tongue, is impressed upon us. It can lift our souls to the throne of God, and it can bring down His blessings and comfort to those in affliction, when all the world is powerless to bring consolation.

It can open the mind of the spiritually blind to a new vision of eternal things.

It can praise the glories of the Heavens and the mercies of the Creator.

It can turn a sinner from his evil way and point out the way of pardon and peace.

But even as its power for good is limitless, so is its power for evil, and therefore the enemy of our souls seeks to subvert it and use it as his most effective weapon against ourselves as well as others.

For what evils is the tongue not responsible! How many unquenchable fires of hatred it has kindled; how many peaceful homes it has destroyed!

Many evils dare not approach the sanctuary of God nor even the honor of man, but the evil tongue stops at nothing. A thief may destroy your property, but he cannot reach your honor nor prevent you from being associated with the people of God; while an evil tongue attacks your moral character, seeking if possible to destroy it and to deprive you of your best associations by poisoning their minds against you.

Those who yield to the subtle temptation to criticism and unkind, if not evil, speech, are often those who have read the clear teachings of God's Word, yet have failed to assimilate them. They know that St. James says clearly, "If any man among you seem to be religious and bridled not his tongue, but deceiveth his own heart, that man's religion is vain"; yet they blindly go on deceiving their own hearts and in the very name of religion seek to blacken the character of others or destroy their influence for good, not per-

ceiving that they themselves are producing a stain upon religion difficult to efface.

If peacemakers are the sons of God then faultfinders and those who stir up strife are of the devil; yet how often we lend an ear to such to the destruction of God's inheritance, forgetting also the danger we ourselves incur by associating with them, for "He who speaks freely to thee of all, will no doubt speak freely of thee to all," and will not always speak truly.

Our Lord gave us the true test to apply, "By their fruits ye shall know them," and as a beautiful old adage has it, "The Christian faith is a seed whose fruit is charity. If the fruit does not appear, the seed is dead."

The words of our text are full of instruction, and it will be worth our while to meditate deeply upon them. We are assured that only by strenuous personal effort, by eschewing evil and doing good, by refraining our tongues from evil and by diligently seeking peace can we see good days and have a life worth living.

The satisfaction of those who give a loose rein to their tongues is quickly over. Lacordaire said, "Will you be happy for a moment? Take vengeance. Will you be happy forever? Forgive!" and again: "To speak ill gives pleasure but for a moment, while the remorse it leaves will last a life-time."

Therefore, first of all, we should take heed to ourselves lest we fall in this respect; and, second, if we are made the victims of an evil tongue, we should not be unduly troubled, for as the second verse of our text assures us, "The eyes of the Lord are over the righteous and His ears are open unto their prayers, but the face of the Lord is against them that do evil."

However subtle and pernicious may be the attacks upon us, if the Lord be with us who can be against us? To all who are passing through such a trial we would say with Lobstein, "Be not discouraged; be not irritated. He who has counted the hairs of your head has also counted your prayers and your tears."

Men may misjudge thy aim,
Think they have cause for blame;
Say thou art wrong.
Hold on thy quiet way,
Christ is the judge—not they;
Fear not! Be strong!

THE OATH OF THE FOURTH DEGREE OF THE KNIGHTS OF COLUMBUS

We have been flooded with inquiries as to the authenticity of the said oath. And we desire to be fair in this, as in everything else. We have not been able to secure any authentic copy of it. Some of the Catholic papers have denied it; and we should be the first to accept their denial if we were sure that they were the victims of a calumny. In the end the truth shall prevail, and we seek to further the cause of truth with complete impartiality. But we owe it to those who have published the oath, to give them the benefit of the doubt; for we know what difficulty the Catholics will have to prove their denial. We hope and believe we are on the right track to ascertain the truth. Meanwhile, as for our own opinion, so much sought for, we will say frankly that, although it is repugnant to us we are inclined to believe in the authenticity of the oath as it is quoted, or of something very similar to it, from the internal evidence we have of the workings of the Roman Church. In my personal experience in convents and religious societies of all kinds I have come across many oaths embodying the same ideas, and couched in equally barbarous and repulsive language; and it is not at all an uncommon thing that such oaths should be signed in blood. The Church avoids sanctioning them, but is glad to tolerate them among ignorant fanatics. In *The Converted Catholic* for July we published extracts from a book called "*The Family Regulated by the Doctrines of the Sacred Scriptures and the Holy Fathers of the Catholic Church,*" which bears the sanction

and blessing of many popes, archbishops and bishops; and we here reprint our translation of part of the chapter on the anathemas or excommunications of the Church:

"In the public edict of the Holy Tribunal of Faith, the following curses are pronounced upon the disobedient object of excommunication:

"Let them be accursed in town and country, and wherever they may be, and let the houses be accursed wherein they dwell.

"Let the fruits of their lands be accursed, and let the animals and cattle they possess die. Let God send upon them famine, pestilence and death.

"Let them be pursued by noxious wind, and by their enemies, and let them be abhorred by all, and reproved in their evil works.

"Upon the fields of their neighbors let God send rain and fertility, and let theirs remain dry and unfruitful.

"Let them lose their minds and judgment, and let their eyes be blinded to such a degree that the light shall be to them as darkness, and let them always remain therein.

"Let their wives be widows and their children orphans, and let them go from door to door, begging alms, and let no man give it them. Let them desire to eat and have nothing.

"Let their days be few and evil, and their goods and estates, dignities, office and benefactions pass into the hands of strangers.

"Cursed be the earth they tread, the bed in which they sleep, the garments they wear, the steeds they mount, the bread, meat and fish they eat, and the water or wine they drink.

"Let them be accursed with Lucifer and Judas, and all the devils of Hell, let these be their lords and let them remain in their company; and when they shall be judged let them be condemned.

"Let all the plagues of Egypt come upon them, and the curse of Sodom and Gomorrah, and let them burn in Hell as they burned.

"Let the earth swallow them, and let them descend into Hell, like Dathan and Abiram, where let them remain in

company with the perverse Judas, and with all others who are eternally condemned, if they do not confess their sin and amend their life.

"Having said this, all the people are commanded to raise their voices and say **Amen**. This is truly a horrifying ceremony, at which all those who are just and God-fearing tremble. Oh, that the unhappy guilty ones would also fear and amend their lives!

"The formidable impression of this solemn ceremony is increased by commanding the ministers of God to repeat the Psalm: **Deus laudem meam ne tacueris**; with the antiphone, **Media vita in morte sumus**; and the response: **Rebelabunt coeli iniquitatem Judae**; and by bearing a cross draped in mourning, and lighted candles in their hands, which they extinguish in water, as a sign of the perdition and condemnation of those who are excommunicated, the minister of God saying: 'As these candles die in this water, so let the unhappy souls of those who are excommunicated die in Hell. . . .'"

In the times of the Inquisition, many a mother would have put her heretical son or daughter to death, rather than that a stain of heresy should come upon the family name by having one of its members tried and condemned by the Inquisition. I know of more than one family in Spain, whose annals record such crimes as actually having been committed. And of course they are commended as heroic faithfulness to the true religion.

It is objected that such things do not belong to our modern and more enlightened times. I will simply repeat what I have already frequently stated that the Church of Rome is the same at heart everywhere and in every age, although she assumes that outward appearance most expedient for her according to time and place.

So whether the oath referred to is authentic or not, it would be difficult for the Romanists to prove that it is at variance, as it is quoted, with the teachings and practise of the Church.

THE EDITOR.

CARDINAL GIBBONS' PRE-ELECTION SERMON

Some Glaring Inconsistencies—The Inane and Nonsensical
Editorial by Washington Paper.

BY CHATTIN BRADWAY.

The Sunday before election day, Cardinal Gibbons preached a sermon at the Cathedral in Baltimore about the coming Presidential election. The Washington "Herald" gave a column to the sermon, and a few days later the same paper, out of apparent great solicitude for the Cardinal and fearful that he might be misunderstood, published an editorial entitled "What the Cardinal Meant," and saying:

"Cardinal Gibbons, in his election-eve sermon, exhorted his hearers to take warm interest in the political welfare of their country. There was no command to go to the polls; only 'to be earnest about the welfare of the country.' To most people being earnest about the welfare of the country means voting at the primaries and on election day. And, in fact, it is undoubtedly true that most qualified voters who do not vote fail to do so because of apathy and lack of interest in the welfare of the community."

While it is true the Cardinal did not use the words, "Go to the polls and vote," the evident intent of the sermon, preached as it was immediately before election day, was to urge his hearers to cast their votes as dutiful citizens. At any rate, the "Baltimore American" so construed the Cardinal's sermon, as that paper headed its article on the sermon with the words: "Cardinal Urges all Men to Vote." But what harm is there in a preacher admonishing his hearers to vote, if he does not direct them for whom to vote or make known for whom he shall vote? No harm whatever. Then why does the editor of the Washington paper above referred to become so supersensitive and fearful with regard to the Cardinal's possibly being misconstrued as to write a nonsensical and irrelevant editorial? It causes the reader

to scrutinize the sermon more carefully and analyze it more minutely, and to perchance detect some glaring inconsistencies which would have been passed over and forgotten. Thus, in reality, the editor does the Cardinal more harm than good.

Turning to the sermon, which appears in full in "The Baltimore Sun" of November 4, 1912, the Cardinal says:

"May God so enlighten the mind and quicken the conscience of the American people to a sense of their civic duties as to arouse in them an earnest and practical interest in the coming election, and may He so guide their hearts that they will select a Chief Magistrate whose administration will redound to the material prosperity and moral welfare of our beloved Republic."

Surely, that is wholesome advice and perfectly proper for ministers of all denominations to give, and why the words "an earnest and **practical** interest in the coming election" should not be taken to mean **voting** at the coming election is an enigma. So much for the misguided solicitude of this Washington paper for the Cardinal's welfare. It shows how the editor would vote if the Cardinal were running for office.

Taking up some inconsistencies in the Cardinal's sermon, reference is to be made to the following statement:

"There are three conspicuous citizens who are now candidates for the Presidency. Whatever may be my private and personal preference and predilection, it is not for me in this sacred pulpit or anywhere else publicly to dictate or even suggest to you the candidate of my choice."

The Cardinal seems all of a sudden to have awakened to a realization of his exalted position, after having sadly fallen from it, because only a few months previously he unquestionably declared his preference for President Taft, and for him to state in his sermon at the last moment before election that he would not intimate his preference and that he would not, especially in a holy pulpit, dictate how his hearers

should vote, seems insincere. We all recall that October a year ago, in his cathedral pulpit at Baltimore, to which now he ascribes such a sanctity as to preclude him from expressing his personal preference, he preached a jubilee sermon, semi-political in its nature, wherein he denounced the Initiative, Referendum, Recall of Judges and the Popular Election of Senators, which were measures known to have been opposed by President Taft. This, then, was a direct approval of President Taft's course and of him as a candidate, should he be renominated. The following February the Cardinal made the following public statement:

"President Taft has shown himself efficient in office and sincere in all his efforts. Moreover, being in the saddle, President Taft has a great advantage over the other candidates. His work during his stay in the White House deserves the second-term recognition."

In this way the Cardinal, months in advance of the election, prepared the minds of his people as to who was his personal preference, so that there was no need of his announcing from the pulpit, the Sunday before election day, for whom he intended to vote in order to guide his hearers in their choice between the candidates.

Another inconsistency in the Cardinal's sermon is his hearty approval of invoking God's aid in certain functions of the Government, while his Church has invariably and vigorously denounced the bringing of the presence of God into our public schools, by the reading of the Bible, the saying of prayers or the singing of hymns. The Cardinal's words are as follows:

Recognition of Providence.

"One of the leaders of the convention that assembled in Philadelphia to frame the Constitution of the United States made the following sage remark to his colleagues: 'We have spent many days and weeks in our deliberations, and we have accomplished little or nothing. We have been groping in the dark, because we have not sought light from the Father of Lights to illumine our understanding. I have

lived for many years, and the older I grow the more I am convinced that a Supreme Power interposes in the affairs of mankind. For if a sparrow cannot fall to the ground without His knowledge, how can an empire rise without His co-operation? And we also know from the Sacred Volume that unless the Lord build the house, he laboreth in vain who buildeth."

Contrast with France.

"And happily for the nation this humble recognition of a superintending power has been upheld from the dawn of the Republic to our own time. What a striking contrast we present in this respect to our sister Republic across the Atlantic, which once bore the proud title of 'eldest daughter of the Church.' The leaders of the French Republic are so far carried away by the tide of unbelief that they studiously eliminate the name of God from their official utterances. How different is the conduct of our leaders and statesmen! They have all paid homage to the moral Governor of the world. All the Presidents of the United States, from George Washington to William Howard Taft, have invariably invoked the aid of our Heavenly Father in their inaugural proclamations. It is also the edifying of custom of our Chief Magistrate to invite his fellow citizens to assemble in their respective places of worship on the last Thursday of November, to offer thanksgiving to the Giver of all gifts for the blessings vouchsafed to the nation. Both Houses of Congress are daily opened with prayer. And all important civic and political conventions are inaugurated by an appeal to the throne of grace. God's supremacy is also recognized by the observance of the Christian Sabbath throughout the land."

As far as the Cardinal has gone, every Christian must give hearty approval, but since the Roman Catholic hierarchy has gained such political ascendancy here in this country, the public schools have come in for a goodly share of the condemnation by pope, prelate and priest for the reading of the Bible, the uttering of prayers and the singing of hymns, and in some jurisdictions the Catholics have succeeded in having these practises stopped. If it is commendable to invoke God's blessings in legislative halls, party conventions, etc.,

why not in public schools? Can the Cardinal explain? Not only that, the Cardinal himself has said uncomplimentary things about our common schools, calling them "imperfect, vicious and destructive of the religion of youth." Pope Pius IX says, "Education outside of the Catholic Church is damnable heresy." Cardinal McCloskey says, "We must take part in elections and move in a solid mass in every State against the party obliged to sustain the public schools."

The third inconsistency in the Cardinal's sermon is contained in the foregoing quotation, where he says:

"What a striking contrast we present in this respect (the invoking of God's blessing) to our sister Republic across the Atlantic, which once bore the proud title of 'eldest daughter of the Church!' The leaders of the French Republic are so far carried away by the tide of unbelief that they studiously eliminate the name of God from their official utterances."

Think of it! France, where the Church was dominant for centuries! France, the "eldest daughter of the Church!" France, who but yesterday bore the palm for her loyalty to the Catholic Church! France, who to-day has separated Church and State, confiscated Church property, driven out religious orders, taken charge of education, and this after the Roman hierarchy dominated her for centuries! Why does the Cardinal grieve that God is not brought into the national affairs of France? It would seem that he should grieve that there is something so vitally lacking in the Catholic religion that France should have evolved to its present state after that religion was the national religion for centuries.

Probably the Cardinal did not intend to admit so much. But if the editor of the Washington paper quoted at the beginning of this article would take up these serious inconsistencies, its readers would be more benefited than by an editorial attempting to show that the Cardinal did not mean what he intended to mean.

Washington, D. C., Nov. 13, 1912.

LETTER TO CARDINAL GIBBONS

X.

My dear Cardinal:

I hope you have been led to consider the closing paragraphs of my last letter, and I pray you may be given grace and the opening of the eyes of your spirit, that you may take compassion upon those poor deluded souls whom your Church requires to believe what her great men do not themselves believe. Why is it that you help to forge the chains which bind the consciences of men, making them to suffer spiritual torments, which in the end drive many to infidelity? The answer is self-evident. You are but a part of the great machine. You yourself are no more **free** than they!

When I think of my own religious education, and compare it with your apparent liberality, I am astonished at the difference between your Church in the United States and your Church in my native land. I should rejoice, as one who sees a change for the better, had not my experience taught me that the Church clothes her ministers in sheep's clothing when it suits her, in order to accomplish her purpose; yet within she remains ever the same.

Any one may see that your book and yourself are two different things. In your book you revive the theology of the Middle Ages. In your conduct, you are the liberal, condescending and accommodating gentleman of the twentieth century. It would be a good thing if your Church would stand by you in all countries. But, alas! while you invite the "heretic," the President of the United States, to hear mass in your churches, your pope has not yet abrogated the law that a heretic shall not be allowed inside the church building while the mass is going on, and that the priest shall not proceed to the consecration of the elements till the heretic be expelled. If your Church had really become so lenient, would she not have abrogated this law, and also have changed the form of excommunication? In the "Ordo Excommunicandi" of the Pontificale Romanum you are commanded to pronounce the following anathema against any one

who leaves your Church: "Judicio Dei omnipotentis Patris, et Filii, et Spiritus sancti, et beati Petri principis Apostolorum, et omnium Sanctorum, necnon et mediocritatis nostræ auctoritate, et potestate ligandi et solvendi in cœlo et in terra nobis divinitus collata, a pretiosi Corporis et Sanguinis Domini perceptione, et a societate omnium Christianorum separamus, et á liminibus sanctæ matris Ecclesiæ in cœlo et in terra excludimus; et excommunicatum et anathematizatum esse decernimus; et damnatum cum diabolo, et angelis ejus, et omnibus reprobis in ignem æternum judicamus," etc.* To which all answer, "Fiat, fiat, fiat."

After this the rubric directs that the bishop and all the priests throw down upon the floor the lighted candles they hold in their hands, and that letters be sent to all the priests of the neighboring churches with the name of him who has been excommunicated, "that they may not, on account of ignorance, speak to him henceforth" ("ne quis per ignorantiam ulterius illi communicet").

To prove that this is still practised to-day, all we have to do is to go to Spain, or any other country which is a stronghold of your Church.

Not many months ago a poor Spanish soldier was cast into prison, where he has suffered all manner of indignities at the hands of priests and fanatics, solely for the crime of not kneeling when the priest elevated the host in the mass.

Did President Taft worship the host when he went to mass? Supposing he did kneel, he would assuredly say that he did not do it as an act of adoration, but merely out of respect to the ceremonial of the Church. Which, then, may

*"By the judgment of God Almighty, Father, Son and Holy Spirit, and of the blessed Peter, prince of the Apostles, and of all the saints, and also by means of our authority, and the power (divinely conferred upon us) to bind and to loose in Heaven and on earth, we deprive him of receiving the precious Body and Blood of the Lord, and of the society of all Christians, and we exclude him from the portals of the Holy Mother Church in Heaven and on earth, and we declare him to be excommunicated and anathematized; and we judge him to be condemned with the devil and his angels and all reprobates to eternal fire," etc.

be counted to be more earnest and sincere, the poor soldier who was obliged to attend mass against his will, and refused to kneel, or the President of the United States?

And I would also ask you another question. Do you think our Lord would uphold the action of your Church against the young Spanish soldier, or that His angels rejoice because of the presence of the President at your mass? How do you feel when, after receiving the President at the mass, and banqueting with him, you come to your Synodical Council and are obliged to give the admonition of the Pontificale: "*Cum excommunicatis nolite communicare. Nec quis vestrum in eorum presentia celebrare præsumat, quod etiam plebi nuntiate.*"

Again, you say that your Church does not persecute, and yet it has not changed the oath that you as priest and bishop were obliged to take, in which we read (Pont., part. I, 85): "*Hæreticos, schismaticos, et rebelles eidem Domino nostro, vel successoribus prædictis, pro posse persequar et impugnabo.*"

As the form or limits of the persecution are not stated, ample liberty is given to the individual. You must agree, and I am sure you do at heart, that your Church is a mass of inconsistencies. But what is most deeply to be deplored is that it plays with spiritual things to the destruction of souls.

I hope, my dear Cardinal, that you will not take my assertions as exaggerated by a prejudiced mind. I trust you will believe me when I say that it is very far from my purpose to make any statement which might lead my readers into error or prejudice. That is why in my arguments I make use of your own authorities and of my own personal experience. And in this respect I am far from disclosing all I know, for my object is no other than to help my fellowmen to find the truth, without soiling their minds and hearts. Even from among your own authorities I have not made use of the strong and objectionable language of many, and that for the simple reason that, for a mind truly seeking after truth, we need only to point out the source of error, without following up all the history of its consequences.

We have seen that there is no one who, following the lines of logical reasoning, can prove from a historical point of view that Saint Peter was ever in Rome. You can but assert that the Church so teaches. Besides, from the religious point of view of the Christian, there is no evidence of a divine command to Peter to go to Rome, or to establish there the Pontificate. This idea destroys the beauty of the vision of the loving Fatherhood of God, and of the completely finished work of Jesus Christ as the Saviour of the whole world, and the one Head of His Church.

Following up the subject of the historical problems presented to us, next in importance to the question of the founding of papal supremacy by Peter, we find the authenticity of the lives of the saints. Here we are confronted by the same manner of doubts. We know that the Church claims, as we read in the preface of all such Lives of Saints, that they were written for the edification of the faithful. But you, my dear Cardinal, know as well as I do, how many abuses and crimes have been caused by them; besides, it is a very poor position to take that recourse must be had to lies and forgeries in order to sustain the religious fervor of the faithful.

One of the best compilers of the Lives of Saints is Ruinart. But I am far from believing that his work, "The Acts of the Martyrs," is as authentic as he asserts. He did put a check upon other forgers, but that does not establish the truth of the stories he gives. The difference between Ruinart and other authors of similar works, according to one of my Father Consultors, is, that the others were unscrupulous forgers of modern times, while Ruinart, being too honest to forge himself, simply copied from the forgeries of old authors. So the merit of his works consists not in their veracity but in the antiquity of their origin.

This author quite unwittingly proves all I have said to you concerning the pages of truth of the history of your Church. So I will give you the translation of extracts from the preface to his Spanish work, "**Verdaderas Actas de los Martires**" ("True Acts of the Martyrs"). After asserting that the original Acts were destroyed by the barbarians who invaded Italy, he goes on to say:

"Others were substituted in their place, but without having the same quality of truth, nor, consequently, the same authority. Of these Acts there have remained to us a great number which, although they have not all the purity and integrity of the first, and although there are visibly to be observed many faults in them, either with respect to the persons, or with respect to the times, yet with all this it does not seem to us that they should be entirely rejected. In the same order it is necessary to place those Acts which, although true in their origin, have been corrupted by ignorant or presumptuous hands, by adding false miracles, or dialogues between the judges and the martyrs. By the light of criticism the true are separated from the false. In fine, there are other acts whose truth and legitimacy are more easy to perceive. Such are those which are simple and natural throughout the narration, and have only a kind of preface at the beginning, and some addition at the end. For, as most of the Acts conclude with the sentence of the judge, and as there are few which contain the death of the martyr unless it occurred in the midst of the torture, the faithful have supplied all that was lacking in these Acts. But whether these supplements were made at the time of the persecution, or were not inserted until the collection of Acts was made, it is certain that this ought not to diminish in the slightest degree their value nor their authority." (!)

Speaking of the difficulties presented by such a work as his, Fuentes, the Spanish translator, says:

"The caution with which one should proceed in such matters is taught us by the prudent circumspection of St. Basilus Magnus, who, having to preach upon the life and martyrdom of St. Gordius, the centurion of Cæsarea, in Cappadocia, manifests a fear of offending against the truth, because he had not been an eye-witness of what he was relating, "*Nos item,*" says the Saint, "*quam rerum gestarum aspectu carverimus, valde metuendum ne, dicendo, rerum veritatem alteremus.*" (Sermon 19, of St. Gordius, Vol. I.) There were then living some, who had been present at the martyrdom of this saint. And it having occurred so little anterior to St. Basil, it was not

difficult for him to examine thoroughly all the facts in the very city of Cæsarea, where St. Gordius suffered, and of which St. Basil was bishop at the time he preached this sermon. If a saint so wise and great, and almost an eye-witness of what he preached about, went so carefully and scrupulously as has been said (that it may be seen how far removed is this religious prudence from, I will not say voluntary fictions, but even from facile indiscretions), with how many fears, and with what great lack of confidence must he proceed, who, after the passage of so many centuries, sets forth the lives and acts of the saints, who at an epoch anterior to that referred to by St. Basilius despised their pleasures and gave their lives in defense of the religion of Jesus Christ? . . .

"The most illustrious and learned **Cano**, in lib. 11 de **Loc. Theol.**, cap. 6, especially in the first and second rules which he there establishes for the discerning between false and veracious histories, from pp. 104 to 115, refers to some examples of such falsifications and the serious harm they produce, making note not only of the heretics for their impiety, but also of some Catholic writers for their great facility, if not in inventing, at least, as we have said above, in believing and propagating in their works without criticism or discernment, whatever they found written; and he names, among these, Jaime de Voragine, Vincencio Belovacese and St. Antoninus, to whom may also be added Father Antonio Vicente Domenec, in his '**History of the Saints of Catalonia**.' And on p. 108 of the same work he says, besides, that of all the histories of saints that had come into his hands, **he had not seen one which could merit his approbation.**

"In effect, almost all the writers or collectors of the Lives and Martyrdom of the Saints, when they have not altered the documents as some of those referred to did, not only in the accidental matter of style, but also in the substance, taking away or adding as they willed (among whom may be especially mentioned Juan Tamayo in his '**Martyrology**'), at least it is positive that they all heaped together in their works, without examination or distinction, every kind of account and document, the apocryphal and doubtful as well as the genuine and true. For

this reason, neither can indiscriminate use be made of their authority, nor is it easy to make a competent selection from such a confusion and mixture of true and false monuments; from which results the difficulty spoken of by Ruinart, in his general preface in '*Acta Mart.*, par. I, No. 9, 'That many and large volumes are necessary in order to obtain but a few acts, and even these are so mixed among others that are doubtful and false that not even the most perspicacious genius is able to discern them without difficulty.'"

Now, my dear Cardinal, let us reason together. Of what profit to humanity can all these discussions be? Will contradictory opinions feed a hungry soul? Or will legends, however beautiful or marvelous, bring life to him who is spiritually dead? Is it not time that we, laying aside all man-made doctrines and dogmas, our human pride and self-love—yes, leaving all—follow our Saviour, and, like Him, go to "preach good tidings to the meek, to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord"?

"For God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

Contrast this with your oaths and creeds, pope, priests, confessionals, penances, purgatory—all your great complicated system—which makes eternal life so difficult and uncertain of attainment.

"He that believeth on Him is not condemned." Your pope may hurl anathemas and excommunications, but they cannot reach him, for "he that believeth on the Son of God hath everlasting life."

"The Father loveth the Son, and hath given all things into His hands"—not into the hands of pope or Church.

And "this same Jesus which was taken up into Heaven shall so come in like manner." Let us work as those who truly love His appearing, and at this Christmas season of peace and good-will give out the message of the Saviour, and that message alone.

MANUEL FERRANDO.

OUR "WORST ENEMY"

BY CHARLES EATON, WATERLOO, N. H.

In his speech immediately after the insane assassin's bullet had penetrated close to his vitals Colonel Roosevelt made this appeal as reported in the magazine of which he is an editor:

"I ask in our civic life that we in the same way pay heed only to the man's quality of citizenship—to repudiate as the worst enemy that we can have whoever tries to get us to discriminate for or against any man because of his creed or his birthplace."

He had told how in our late war with Spain he had promoted five men for gallantry in battle, two of whom proved to be Protestants, two Catholics and one a Jew.

The "quality of citizenship"—"that's the stuff," that is indeed the true test. But what is the quality that suits the Colonel?

If the five men believed that an Italian, Joseph Sarto, and his generals are the only men in the world who have authority to decide what is right and wrong in war and the only men in all the world authorized to determine the tactics of war and control the sword and weapons of war, would the colonel have promoted the men?

Cardinal Gibbons and his brother hierarchical conspirators have challenged the quality of our citizenship—our sovereignty and jurisdiction, the vital attributes that make our citizenship what it is. They aver that the pope and themselves have primary and supreme jurisdiction over faith and morals—divine things—and that you and your neighbors—your church, your society and your state, be it New York or California, or any other, have no right to meddle with these matters and things—no right to fix the marriage bond, control the school-book, control the press, the platform, or determine the limits of religious freedom; or mould the public conscience; or control the coin that belonged to Cæsar if the pope and his priests want to use it.

If Roosevelt's words mean what they signify—mean that “whoever” tries to get us to “discriminate” in favor of the Catholic dogma in civil affairs, as set forth above, is our “worst enemy,” he has struck the pope and Cardinal Gibbons a smashing blow and uttered a momentous truth. But if his words mean that the patriots are our worst enemy who oppose the election of men to office—Protestants and Catholics alike—who are willing to aid the Catholic hierarchy in penalizing our marriage rites and in bastardizing children; willing to aid the hierarchy in consigning parents to hell for sending children to our schools; willing to aid the hierarchy in consigning citizens to hell for joining our benevolent organizations, for using our freedom of speech and press and worship; willing to aid the hierarchy in wresting from the people jurisdiction over faith and morals—willing to thus aid the hierarchy by appropriating public money for their various institutions, especially in which dependent children and young offenders are taught precepts destructive of the sovereignty of the people—if this is what Roosevelt's words mean, then they are in harmony with his own past service to the hierarchs and their treasonable work.

Shout the slogan: No penalization of our rights and institutions by papal hierarchs; no government of our country by the fires of the pope's hell!

|| WHY ROMANISM RUINS A COUNTRY.

BY THE REV. R. F. HORTON, D.D.

(Concluded.)

2. **The Intellectual Bondage and the Growth of Superstition.**—A system like Romanism depends entirely on the ignorance and subjection of the people. Of the 180,000,000 of Catholics 120,000,000 are illiterate.* In thoroughly Catholic countries like Spain and Portugal three-fourths of the people cannot read.

*See McCabe's "Decay of the Roman Church."

If the people can read, they may read the New Testament, or they may read the criticisms of the Church which are made wherever thought is free. Therefore Catholicism, by choice, leaves the people in ignorance. Furthermore, it denies the right of private judgment. The recent treatment of the Modernists in the Encyclical "Pascendi Gregis" of 1907 illustrates the essential principle of Rome. Modernists like George Tyrrell, pure seekers after truth, whose one demand is that the Church if she is to teach truth, must be truthful, are ruthlessly expelled from their posts as teachers. No teacher is tolerated in any Roman school or seminary who insists on seeking and uttering the truth. He may only utter what the Church says is truth. If the Church declares the realism of the scholastics to be the truth, the Catholic must believe it. Philosophy must end with Thomas Aquinas. If Catholicism could have had its way we should still believe that the Ptolemaic system of the heavens was correct, and that the sun moves round the earth.

As the Church shuts her children off from full inquiry and untrammelled knowledge she fills their minds with superstitions—that is to say, with fictions which she can control, because they are her own creation. For example, she puts Mariolatry in the forefront because Mary is her own creation. The fiction of her assumption to Heaven, her coronation by God and the Son, and, since 1854, of her immaculate conception, is so entirely the creation of the Church, without any authority in Scripture or in the earliest writers of the Church, that every one who worships Mary worships still more the Papal Church which created Mary.

When we take the Lord's Supper we depend on the New Testament as our authority. But Catholicism is not content with this. The Supper must be transformed into a Catholic creation, totally disconnected from the New Testament. Thus Cornelius à Lapide says: "For as often as we eat the flesh of Christ in the Eucharist, so often do we in it really eat the flesh of the Blessed Virgin. . . . As then we daily hunger after the flesh of Christ in the Eucharist; so, too, we hunger

for that same flesh of the Blessed Virgin, that we may drink her virgin endowments and ways, and incorporate them in ourselves. And this do not only priests and religious, but all Christians; for the Blessed Virgin feeds all with her own flesh equally with the flesh of Christ in the Eucharist" (on Ecclus. xxiv. : 29). The last Pope Leo XIII., in his Encyclical of September, 1891, stated: "As no man goeth to the Father but by the Son, so scarce any man goeth to Christ but by his Mother" ("Marianity," "Expository Times," xxi. : 133). This whole gigantic cult of Mary is imposed on Catholics without any evidence by the absolute command of the Church. The object of it is to fetter the intelligence of believers and to force them into dependence on the authority which thus creates their objects of worship.

The papacy and Mariolatry are inseparable. But a population which directs its devotion to the Blessed Virgin is brought into a peculiar bondage. And, as Peter Rosegger says, one reason for the popularity of the Mary cult is that, while Christ is Judge as well as Saviour, Mary is human and indulgent to human infirmities. Mariolatry, therefore, brings with it a demoralizing subjection of the mind and a weakening of the moral fibre. Let the reader look at Peter Rosegger's account of Mary-worship among the pious Bavarian peasants in his book "*Mein Himmelreich*," and very little difficulty will be found in seeing how the whole superstition weakens and injures not only the religious sense, but intellectual integrity.

3. **The Effect of the System on the Teaching and Practise of Truth.**—The papal system was built up on the False Decretals of Isadore—a collection of ecclesiastical canons, purporting to come from the earliest times, forged at the end of the eighth century. "Upon these spurious Decretals," says Hallam ("*Middle Ages*," vol. ii. p. 167), "was built the great fabric of papal supremacy over the different national churches, a fabric which has stood after its foundations crumbled beneath it; for no one has pretended to deny for the last two centuries that the imposture is too palpable for any but the

most ignorant ages to credit" (cf. Professor Bartoli, "Expository Times," xxii. : 129). Whether this building on forgeries has introduced the false element into the Church of Rome cannot be decided. Probably a more operative cause has been the casuistry which was demanded by the work of the confessional. The priest might declare, and even swear with an oath, that he did not know what he had learned in the confessional because he knew it *ut Deus* (as God), but spoke among men *ut homo* (as man). Thus, a priest was always at liberty to tell a falsehood for this purpose. Probably from this grew up the doctrine of reserve, which Pascal so pitilessly exposed, a doctrine which retains its place in all books of moral theology written by Catholics. There are, according to this teaching, circumstances in which we are at liberty to withhold the truth. And as William George Ward, that most ardent and logical of Catholic converts, put it: "Make yourself clear that you are justified in deception and then lie like a trooper."

It is impossible to estimate the demoralization introduced into Catholic countries by this fatal doctrine. If there are cases in which we are at liberty to lie, our lips lie, and lose their virginal purity. When once we have lied in a good cause we shall have little difficulty in persuading ourselves that whenever a lie would be useful the cause is good.

Benjamin Jowett, on hearing the Catholic plea that there were cases in which he must lie, said: "If that be so, I should like to think as little as possible of it beforehand, and remember it as little as possible after."

But Catholic casuistry has thought as much as possible of it beforehand, and has thus stained the pure idea of truth, with this disastrous consequence, that in Catholic countries the standard of truth is different, and as soon as people turn toward the Roman Church, though they may have been as truthful as Ward, they quickly accept the changed standard. And as truth-speaking and trustworthiness are the very foundation of character and of well-being in this world, it is likely enough that this derogation from the absoluteness of truth, demanded apparently by the history and

claims of the Papal Church, largely explains the blight which falls upon Catholic populations.

4. **The Position Claimed by and Conceded to the Pope.**—

He is the Vicegerent of God, and as such he is removed out of the category of humanity. His place is not at the altar, but on the altar. His utterances *ex cathedra* are regarded as the actual decisions of God, infallible and final.

In the "Corpus Juris Canonici" he is called "our Lord God the Pope." Catholic apologists in England assert that the title is due to a slip of the pen; the writer intending to say "Our Lord the Pope" slipped in the word "God." But the slip was quite logical. And since 1870 and the declaration of infallibility it must be fully admitted that the pope, speaking *ex cathedra*, is the exact equivalent of God, and Catholics are bound to pay him the same reverence as they pay to God.

Here is a tract, "De la Devotion au Pape," by Arsène Pierre Milet, dedicated to Pius X., published by Paul Salmon, of Tours, 1904. Quoting the words of Mark 12: 30, "Thou shalt love God with all thy mind, with all thy will, with all thy heart, and with all thy strength," the writer says: "Since the pope represents God on earth we ought to love him, although in a subordinate degree, as God Himself, our Father, who is in Heaven, with all our mind, and all our will, and all our heart, and all our strength. For except the mystery of the real Presence, nothing makes us feel so well or touch so closely the presence of God, as does the sight or even the thought of the Vicar of Christ. He is the Father of all Humanity, the Father of the simple faithful, as also of the priests and bishops themselves. Although there is not an absolute parity, yet in a certain sense we may say that as the tabernacle is the home of Jesus the Victim, so the palace of the Vatican at Rome is the home of Jesus the Teacher; that it is from this palace, or rather sanctuary, that since His ascension our Lord Jesus Christ, the Divine Word, speaks to the world by the mouth of His vicar, whether he be called Peter, or Leo XIII., or Pius X. . . . When we fall at the pope's feet to offer him the homage of our mind, and to accept his teachings,

it is in a certain way Jesus Christ whom we adore in His doctrinal Presence. Whence it follows by rigorous consequence that it is as impossible to be a good Christian without devotion to the pope as without devotion to the Eucharist. If, therefore, we truly love the pope, nothing will be dearer to us than the pope's will; and even when obedience to the pope means sacrifices we shall never hesitate to follow any direction whatsoever emanating from Rome. Every objection will be silenced, every reasoning will go for nothing, every hesitation will yield before this unanswerable argument: 'God wills and commands it because the pope wills and commands it.' Let us enter into the joys of the pope; let us rejoice in his success and glory in his triumphs, but let us also share his anguish. . . . By the mere fact that he is the vicar of Christ and His principal co-operant, he is an elect victim and is *ex officio* nailed to the cross. Pope and victim are two inseparable qualities."

The tract ends with a question from Mgr. Gay: "All the devotion to Jesus as Priest, Shepherd and Father that enlightened faith can inspire is summed up practically and effectively in devotion to the pope. If one is devout to the angels, the pope is the visible Angel of the whole Church. If we are devout to the saints, the pope is on earth the source of sanctity and is called his Holiness. If you should have a devotion to the sacred Scriptures, the pope is the living and speaking Bible. If it is a duty to be devout to the Sacraments, is not the pope the Sacrament of Jesus by the mere fact that he is His vicar?"

But perhaps this Lamaism, as George Tyrrell called it, is distasteful to, and repudiated by, the pope himself. On the contrary, Cardinal Merry del Val writes to the author expressing the pope's satisfaction with the tract as a work of piety "worthy of a devout priest."

This is not the Romanism of the middle ages, but the Romanism of the present pope, in the twentieth century.

The deification of the pope is authorized by the pope himself. The pope's predecessor as Pontifex Maximus, the Emperor Vespasian, said grimly, as he died, in reference to the adulation which

deified deceased emperors: "*Deus fio*"—"I am becoming a God." The pope uses the same words while he lives.

But this deification of a man involves every country that accepts it in degradation and ruin. It is "the falling away," foretold in the beginning (2 Thess. 2: 3): "the man of sin, the son of perdition revealed, he that opposeth and exalteth himself against all that is called God, or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God."

If a devout Catholic like George Tyrrell protests against the blasphemy he is excommunicated, and refused even Christian burial. Rome crushes, not only freedom of thought, but any refusal to fall down and worship the image which she has set up.

Now, observe that all these things which sufficiently explain the inevitable decay of Catholic countries are no part of Christianity. They are the pagan excrescences which have grown upon the living tree in the course of ages, and are maintained only by the corrupt and interested government of the Vatican.

Nothing in the words of our Lord or in the writings of the apostles authorizes priests, or Mariolatry, or the casuistry of the Jesuits, or the claims of the pope. The Reformation recovered Christianity by repudiating these and similar corruptions. The vital and progressive powers of Christianity escaped from Rome and pushed out to conquer and lead the world. Rome is irreformable. Our hope as Christians and as nations is to shake off the bondage of her tyranny, her superstition, her duplicity, and her blasphemy.

THE ROMAN CATHOLIC MASS AND THE BIBLE

BY THE REV. CHARLES C. COOK.

(Concluded.)

Second—The second charge against the Mass is that it misrepresents the nature of the elements in the Lord's Supper. Against the doctrine of transubstantiation, or the change of the bread and wine in the Lord's Supper into the real body and blood of Christ some one has well written:

The question is simply this: In John 6, when the Saviour states, "Whoso eateth My flesh and drinketh My blood hath eternal life, and I will raise him up at the last day;" "He that eateth My flesh and drinketh My blood dwelleth in Me, and I in him," is He speaking figuratively or literally?

In answering this question we would take this ground: In every instance in Scripture where a figure is intended the words cannot be understood to be literal. "Except a man be born again;" "I am the vine, ye are the branches;" "That rock was Christ," and hundreds more, could not possibly be meant to be literal. The manna was evidently real food, as we learn in Exodus. But when Jesus says, "I am the Bread which came down from Heaven" it could not possibly mean that He was literally a loaf of bread from Heaven. Was not bread used here as a figure of Jesus sent from Heaven as seen incarnate among men? He says, "I am the Bread of Life." This He says whilst He was here a living Man. No change into bread, or bread into Himself, but "I am the Bread of Life." Then He says, "I am the Living Bread which came down from Heaven: if any man eat of this Bread he shall live forever: and the bread that I will give is My flesh, which I will give for the life of the world." To take this literally, then, would be to say that Jesus was a piece of bread that might be eaten, and **that bread** would become flesh—His flesh, and be given for the life of the world. Would it not be just as true to say that He was literally a vine?

As a figure of the incarnate Jesus, bread was very striking. As we receive bread for the nourishment of the body, so we by faith receive the Person of Christ as the incarnate Word. But, not only so, we must also receive Him **offered** on the cross for the life of the world. "Except ye eat the flesh of the Son of Man and drink His blood ye have no life in you." We will look at this literally, and what would follow? If eating the flesh and drinking the blood means eating the wafer, or the wafer, turned into, or changed into, the body and blood of the Lord Jesus in the Eucharist, then what would the following words mean: "Whoso eateth My flesh and drinketh my blood hath eternal life, and I will raise him up at the last day?" Mark, these words are absolute, without any conditions whatever. "**Whoso**" would teach that any wicked man, unrepentant, or unbelieving, living in sin, yet, if he only ate the Eucharist had eternal life,

and was sure to be raised up by the Lord, and that no Christian can believe.

Taking these words spiritually everything becomes clear, and no Christian need have a shadow of difficulty—indeed, this in perfect harmony with all Scripture. "Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life." (John 5: 24.) But we must not only by faith receive Him as the bread, but drink His blood. We must receive the solemn word of His atoning death—the shedding of His blood, for "Without shedding of blood is no remission." Thus, the more we study this Scripture the more we see the impossibility of, as in every other figure, applying the words in a carnal or literal way. To put the Eucharist, then, in the place of receiving Christ Himself by faith would be a fatal mistake.

Third—The third charge against this stupendously wicked institution is that by it Rome has held and is holding millions of souls in a bondage, the end of which is eternal despair. All the blessings of the Gospel are withheld from those who accept the doctrine of the Mass, for it is in complete and deadly opposition to the Gospel. Believing in the Mass none can say, "Unto Him that loved us and washed us from our sins in His own blood." (Rev. 1: 5.) The Mass practically says that the sacrifice of Christ is of no more value than the death of a goat under the old dispensation. It says that the work of Christ is *not* finished, but must be repeated and continued. It practically denies His resurrection and ascension to glory, for He is kept in the place of death. If so, He is still forsaken of Gol, made sin, then there is no Saviour who has delivered us from the wrath to come, and no salvation is possible, and thus the Mass entirely destroys Christianity.

What a scourge the Mass becomes in the hands of Rome to drive its votaries to obedience! Armed with it Rome forces them to come continually to her shrines, and to pay unceasingly for the support of her vast ritualistic display, her temporal, material pomp and glory. And after all the gifts and fanatical devotion of her deluded followers what does she offer them at last? Heaven? No!—Purgatory!

This awaits them all, from pope to humblest devotee—Purgatory, a place of pain and of uncertain release.

But purgatory is only of a piece with the whole system of superstition, intimidation and deception. It is quite a logical attendant on what precedes it, for purgatory demands more Masses, and consequently a continuance of bondage on the one hand and an inflow of receipts on the other.

By contrast, how beautiful, comforting and sustaining is the Christian's belief! For him there are no attractions in the Mass. He realizes that he is washed from his sins in the precious blood of Christ, that he is sealed by the Holy Spirit to the day of redemption (the resurrection), that his name is written in the Lamb's Book of Life, and that Heaven is his home. This is the Gospel—the glorious Gospel of the blessed God, and, enjoying it, he can triumphantly exclaim, "Thanks be unto God for His unspeakable gift!" To him the Lord's Supper is, indeed, the Eucharist—the feast of thanksgiving.

Gospel Realities

"Gospel ideas are not what we want, but Gospel realities. It is not the idea of God that saves the world, but God Himself. Scholarship will guide you to the truth, but the Holy Spirit only will guide you into the truth.

"There are sermons preached to-day in evangelical pulpits that Cicero could have preached to the pagans with more eloquence. There is no blood of Christ in them. I would rather have the men who find Christ everywhere in Scripture than those who find Him nowhere."

REV. J. CYND DYLAN JONES, D.D., of Cardiff, Wales.

BISHOP MANUEL FERRANDO, D.D.,
and
CHRIST'S MISSION

It is a pleasant task for me to break the news to the readers of *THE CONVERTED CATHOLIC* and friends of Christ's Mission that our dear brother, the Director of the Mission and editor of the magazine, is now a bishop. The Reverend Doctor Ferrando has been consecrated the first and presiding bishop of the Church of Jesus in the island of Porto Rico.

Our readers already know something about Bishop Ferrando's noble missionary work in Porto Rico, and that in taking the directorship of the work of Christ's Mission he has not abandoned the directorship of his Porto Rico missions. While these two works are entirely distinct and are in no way connected, Bishop Ferrando is at the head of both and is ably directing both of them.

Fifteen years ago Bishop Ferrando, after having abandoned the Church of Rome and his honorable and influential office of Superior of the Capuchins, and had taken a course of study in Protestant seminaries, went to Venezuela and a year later to Porto Rico, where he chose for himself a mission work in the most neglected mountain district. Here, where for 400 years the Church of Rome had been enlightening and educating the people with what that Church is pleased to call religious truth, the brave missionary found a community in a most deplorable state of ignorance, shiftlessness and poverty, neglecting all religious ordinances, such as marriage and burial, and retaining only the grossest superstitions of their so-called religion. A chapter could be written upon the condition of the people in those days as compared with their present condition. Here Dr. Ferrando, long accustomed to the management of a perfectly organized work, with its powerful machinery and abundant means at his command, began his missionary labors amid many hardships, his God for his friend and for his means, his faith in the power and love of his God. His God rewarded his faith and sent to his assistance the many friends

of the Church of Jesus through one dear brother, under whose auspices he began his work, the Rev. Daniel M. Stearns, pastor of the Reformed Episcopal Church of the Atonement, Germantown, Philadelphia, who, through the agency of his church and his many interdenominational Bible classes, has been able through all these years to provide needed support for the work. Mr. Stearns has regarded this work as the most worthy and most encouraging of all his missionary enterprises. Mr. Stearns has said that if the Lord had never given him and his people any other work to do for missions than this work, he and they might count themselves well rewarded. From this small and obscure beginning fifteen years ago, Dr. Ferrando has established and built up an enduring work that would astonish the eyes of our readers if they could behold it. To-day they will find in the mountains near Ponce a large community of industrious Christian people who, no longer under Roman bondage, are educated, law-abiding and religious. This is the work of God through the agency of the Rev. D. M. Stearns, who has given it his support, and the Rev. Dr. Ferrando and his good wife, the well-trained daughter of a Presbyterian missionary, whom he married some years after leaving the Roman Church, and who, in true missionary spirit, was willing to share the burdens and hardships of the work with him. Here the people call Dr. Ferrando "Father"—not after the Roman fashion, nor because of any autocratic authority he wields over them, but because they love him as one who verily has been in every sense a father to them. And there are those among them who have greater reason to call him "Father," who have never known other parents after the flesh than Dr. and Mrs. Ferrando. An orphanage was established in which many children of both sexes have received the care and education of a Christian home. I know a bright, handsome little Porto Rican lad of twelve years, who is now receiving education in a New York institution—little Tonito, who speaks of Dr. and Mrs. Ferrando as "papa" and "mamma" in the same simplicity and confidence and love as a child of the blood would do, and who has no knowl-

edge of other parents. These good missionaries have many such children, some of them now full grown and married and doing missionary work. There will be found to-day a large central church, school and orphanage, with numerous outlying missions in the more distant parts of the mountains, with a communicant membership of several hundreds and many more adherents. A very high value is placed upon communicant membership, and one is not admitted until one has long proved one's Christian worthiness. Many years ago this work became incorporated under a Board of Trustees as "The Church of Jesus," and it is reported in missionary publications as "Episcopal Reformada" (Reformed Episcopal), though it has had no organic connection with the Church of that name in the United States. Latin Reformed Catholics, however, value the Episcopal form of government and liturgical worship to which they have been accustomed, purified to conform to their evangelical faith. Frequently these people were taunted by their Roman neighbors and by priests, who said, "You are no church," and "You are nobody," and "When your Ferrando is gone that will be the end of you." When Dr. Ferrando went to New York a year ago, to undertake the work of Christ's Mission, the priests told his people, "Now your Ferrando is gone and will never return, and you are not a church, and you had better return to your real mother, the Church." Of course, the people could not be influenced by these taunts. But they believed that their work would be better established for permanency if their director and leader were made a bishop. Accordingly, last Spring they sent a petition to the General Council of the Reformed Episcopal Church in the United States to give them the episcopate. In response, the Reformed Episcopal Church commissioned Bishop Robert L. Rudolph, M.A., D.D., to visit the Church of Jesus for conference in the matter. Last June Bishop Rudolph, in company with Dr. Ferrando, visited Porto Rico. The Church of Jesus then held a General Council in conference with Bishop Rudolph, at which Dr. Ferrando was unanimously elected Bishop of the Church of Jesus upon the vote

of about 1,400 members and adherents, and a petition was adopted requesting the Reformed Episcopal Church to consecrate him.

On the twelfth day of November, in the city of Philadelphia, a special meeting of the General Council of the Reformed Episcopal Church was held to consider the petition of the Church of Jesus. Bishop Rudolph presented his report, whereupon the General Council unanimously agreed to the consecration of Dr. Ferrando. The consecration service took place on the evening of the same day in the Church of the Atonement, Germantown, Philadelphia, of which the Rev. D. M. Stearns is pastor. The sermon was preached by Bishop Samuel Fallows, D.D., LL.D., of Chicago, the Presiding Bishop of the Reformed Episcopal Church, and the charge to the Bishop-elect was delivered by Bishop Charles Edward Cheney, D.D., S.T.D., of Chicago. The Consecrators were Bishop Fallows, Bishop Cheney and Bishop Rudolph, assisted by twelve Presbyters. The Bishop-elect was presented by the Rev. Daniel M. Stearns and the Rev. Professor Joseph D. Wilson, D.D.

The Reformed Episcopal Church of Jesus in Porto Rico and the Reformed Episcopal Church in the United States are in no way organically connected, their connection being entirely fraternal. The Church in Porto Rico is entirely independent. But of course the fraternal connection is strong and warmly sympathetic, in the bond created through the consecration of Dr. Ferrando. Bishop Ferrando, as the first and Presiding Bishop of the Church of Jesus, will now be able to give that work much greater strength and security for the long future. As Bishop Ferrando was the first Protestant missionary to visit the island of Porto Rico, so the Reformed Episcopal Church of Jesus, under his bishopric, is the first native church established in that island.

Bishop Ferrando is the second Spanish Protestant bishop who has been consecrated. The first Spanish Protestant bishop is Bishop Cabrera, of Spain, who many years ago founded and organized the Reformed Episcopal Church of Spain, and received his consecration to the episcopate from

the Church of Ireland. The Church in Spain and the Church in Porto Rico are not connected, but in principle and practise they are much alike and are in full sympathy. Spain has now produced two Protestant bishops. This indicates the beginning of a great Protestant movement originating among Spanish peoples, apart from the noble missionary work of foreign Protestant Churches in Spanish countries.

There is no connection between the work of Christ's Mission and the work in Porto Rico save that sympathetic connection that comes in the fact that they are both under the direction of the same man, and that they are both of the same character, having the same purpose, namely, that of bringing the knowledge of the Evangelical Gospel to Roman Catholics.

At Christ's Mission the work has no denominational character. As a matter of course and necessarily, the workers are members of Christian Churches, and several denominations are represented among them. But denominational relations do not appear in the work at Christ's Mission, which is entirely undenominational, or better said, interdenominational.

It is believed, however, that Dr. Ferrando's consecration to the episcopate, while intended to be of benefit to the Church of Jesus, will be in a measure beneficial to Christ's Mission. As I have said, Romanists are accustomed to the episcopate and value it. This is especially true of Latin Romanists. The first congratulations that came to Bishop Ferrando upon his consecration, apart from those of his immediate friends, came from two Roman priests who believed that his influence would be greatly extended by means of this new honor which has been conferred upon him.

The work at Christ's Mission has been most interesting this Fall. Its limitations are only those imposed by the limitation of funds. Friends of the work have responded generously in meeting current expenses. A greater work entails greater cost and requires greater contributions. An earnest effort is being made to secure funds for extension of the work. Many priests apply to us for help. Bishop

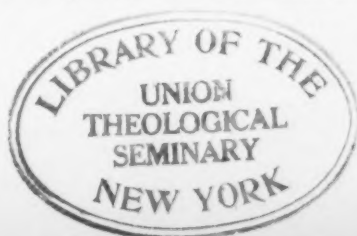
Ferrando is anxious to establish as soon as possible a home and theological seminary for their education and training for the Protestant ministry. As soon as the Lord sends the money such an enterprise will be founded.

The attendance at the Sunday afternoon services has been most excellent and often larger than formerly. Many new faces appear in the congregations, and those who come are earnest, thinking people of a highly intelligent class, who are deeply interested in the work of sending the Gospel to Romanists. Many of them were formerly Romanists themselves and some of them are ex-priests. Bishop Ferrando has been preaching a series of most able sermons exposing the errors of Roman teaching.

On Sunday, November 17th, Bishop Ferrando was absent in another city, and Bishop Rudolph, President of the Board of Trustees, preached in his place. The attendance was very large, and Bishop Rudolph took advantage of Bishop Ferrando's absence to tell the story of Bishop Ferrando's great work in Porto Rico, which he had visited during the past Summer, and to pay Bishop Ferrando many a tribute which he could not have done in his presence. On this occasion Bishop Rudolph announced to the people Bishop Ferrando's election and consecration to the episcopate. The congregation was deeply interested and rejoiced in the honor that had come to our beloved Director.

W. R. C.

Our Treasurer. We have expended much time and thought upon the matter of putting the financial affairs of Christ's Mission upon the very best and soundest business basis. We are glad to announce that our efforts have been rewarded in securing for our treasurer, Mr. Clarence M. Busch, 1112 Times Building, 42d Street and Broadway, New York. Mr. Busch is one of the ablest and most highly esteemed of the business men of our city, and he will take complete management of our financial affairs. In order to save us responsibility, time, labor and postage, our contributors and subscribers are requested to send hereafter all



money to Mr. Busch directly, and not to us. Checks and money orders should be made payable to the Treasurer of Christ's Mission.

All other correspondence and all complaints should be directed to the Director, as usual, at Christ's Mission, 331 West 57th Street, New York.

Christ's Mission Contributions

The following contributions were received for the work of Christ's Mission from October 30 to and including December 16, 1912. Kindly inform us if any names are omitted that should be included in this list:

Miss M. R., \$2.63; C. P., \$3.00; M. J. M., for Mrs. M. F. P., \$1.00; Miss H. E. S., \$25.00; Mrs. M. A. C., \$5.00; W. B., £10; W. H. B., \$5.50; Mrs. H. S-M., \$2.00; Miss J. E. T., \$5.00; Mr. and Mrs. L. B., \$10.00; F. F., \$50.00; C. W. C., \$1.00; Mrs. C. M. J., 50c.; A. R. O'B., \$5.00; Mrs. P. E. S., \$3.50; A. R. McA., \$4.50; W. H. G., \$4.25; I. J. L., \$2.00; W. D., \$20.00; H. M. McC., 50c.; T. C., \$30.00; W. C. H., 50c.; K. E., \$5.00; J. A., \$3.50; R. G., for Mrs. R.G., and J. B., \$3.00; Mrs. L. M. S., \$5.50; R. L. P., 50c.; Miss E. R. F., 50c.; J. K., \$3.50; Mrs. A. G., \$2.00; E. A. B., \$3.50; E., 50c.; Mrs. H. S. V., 50c.; "From a Friend," \$40.00; Mrs. J. D. H., \$2.00; "For His service," \$1,000.00; S. McC. G., \$1.80; Miss A. W., \$1.00; Miss L. B., 50c.; Mrs. G. H. M., \$1.00; M. D. W., \$3.50; Miss J. E. T., \$5.00; A. B., \$10.00; S. B. Y., \$1.50.

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